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raphy of Melanchthon. As such it is clear in style and fairly comprehensive in treatment. A strong feature is Melanchthon's relation to Luther.—E. A. HANLEY.

Heroic Stature. By Nathan Sheppard. (Philadelphia: American Baptist Publication Society, 1897; pp. 226, 12mo; \$1.) To the student and general reader alike this collection of addresses upon "The Human Martin Luther," "John Wesley," "Norman MacLeod," "Charles G. Finney," and "Hugh Latimer," men of "heroic stature," is a most fresh, stimulating, and instructive book. The author reveals under the new light of his own genius the manliness, the humanness of the heroes he mirrors, the human defects with the human excellencies, in a style that is terse, virile, and luminous. The pages are punctuated with delightful bits of moralizing; not set homilies, but winged arrows of suggestion that unerringly fly to their mark. It is an altogether unique piece of biographical writing.—WARREN P. BEHAN.

Two Studies in the History of Doctrine. Augustine and the Pelagian Controversy. The Development of the Doctrine of Infant Salvation. By Benjamin B. Warfield. (New York: The Christian Literature Co., 1897; pp. viii + 239; \$1.25.) These two papers are reprinted, the first from a translation of Augustine's anti-Pelagian treatises, and the second from a monthly magazine. The first is altered but little; the second is considerably enlarged.

The first paper is chiefly an analysis of the anti-Pelagian writings of Augustine. It tells the reader briefly what can be found in any one of these writings. The analysis is thorough, and constitutes an excellent introduction to the theological system of Augustine, the prominent features of which were defined and defended in the course of the Pelagian controversy. Dr. Warfield manifests a deep sympathy with the doctrines which he states, and sets them forth in a most advantageous light, as only a Calvinist is prepared to do.

The second paper, on the doctrine of infant salvation, contains much good material. But many readers will think that Dr. Warfield gives too favorable an interpretation to the declaration of the synod of Dort and of the Westminster confession concerning the salvation of infants. The theologians of Dort are not to be praised very highly for saying that "godly parents have no reason to doubt of the election and salvation of their children whom it pleaseth God to call out of this life in their infancy," and for forbearing to say, what they believed, that other parents have great reason to doubt. Nor is it easy to inter-

pret the declaration of the Westminster divines that "elect infants dying in infancy are regenerated and saved" as not designated to establish a contrast between the eternal destiny of "elect infants dying in infancy" and non-elect infants dying in infancy. Finally, it is difficult to understand how Dr. Warfield could write a history of the doctrine of infant salvation and scarcely even mention the teaching of the anti-pedobaptists on this subject, or the mighty influence which they have exerted throughout the Christian world in favor of the conviction that all infants dying in infancy, and thus escaping the stain of personal transgression, are received by God to his eternal peace through the atonement of his Son and the regenerating power of his Holy Spirit. — FRANKLIN JOHNSON.

Leo XIII at the Bar of History. A Discussion of the Papal Plan for Christian Unity. By R. H. McKim, D.D. (Washington: Gibson Bros., 1897; pp. iv+132; \$1.) Dr. McKim prints Pope Leo's encyclical on Christian unity, which was given to the press in June, 1896, and follows it with an open letter to his holiness, in which he points out that the variance of the Anglican church and the Church of Rome on questions of fundamental truth is so radical and far-reaching that reunion on the basis of the encyclical is impossible. The open letter is followed by numerous citations from the Fathers which demonstrate that papal claims are silenced and rejected at the bar of history. St. Peter was not the rock in the papal sense; nor had he any power of the keys not shared by the other apostles; nor was his a primacy of jurisdiction. St. Cyprian plainly taught the equality of bishops, and the Greek church has always taught the independence of national churches. The recently promulgated dogmas of the immaculate conception and papal infallibility are wholly unscriptural and unhistorical.

Dr. McKim has taken the "tremendous claims" of the pope before the "august tribunal" of history, and congratulates himself that he has "obtained a verdict against the vast pretensions of the papacy." He fervently longs for a union of the churches, but does not see how Anglicans can march with their "Roman Catholic brethren" as "fellow-soldiers under the banner of the cross," so long as the papacy clings to its "ecclesiastical absolutism." — ERI B. HULBERT.

Grundzüge der Ethik. Von Dr. Hermann Schwarz, Privatdocent an der Universität Halle. (Leipzig: Verlag von Siegbert Schnurpfel, 1897; pp. 136; M. 0.40. = Wissenschaftliche Volksbibliothek, Nos. 51-52.) This is a double number of a popular scientific library published